Christ Exalted
INTO HIS
THRONE,
And the Scripture owned in its place.

THis then is the message that we have received of the Father, that God is light, and in him is no darkness at all, if we walk in darkness and say we have fellowship with him, we lye and doe not the truth, but if we walk in the light, as he is in the light, then have we fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sinne, 1 *John* 1. 5,6,7. And this is the word which was in the beginning, by which all things was made, and in him was life, and his life was the light of men, *John* 1. 1, 2, 3, 4. By which light all the holy men of God in the dayes of old were inspired; By which light *Moses* saw the things that were done in the beginning, and wrote of them; Which word was a lampe unto *Davids* feet and a light unto his paths, *Psal.* 119. 105. Which light dwelt in the Prophets and holy men, by which they saw the day of Christ, and wrote of him, *Isa.* 49. 6. and 60. 19. and spoke as they were moved by it, and by it saw the deceit, iniquities, and transgressions of Israel, and declared against it both to Priest people and Rulers, speaking the word of the Lord faithfully, whether they would hear or forbear

bear, *Ezek.* 2. *Micha* 3. *Isa.* 56. And this word came unto the Prophets which was as a fire and a hammer in their bones, *Jer.* 20. 9. and 23. 29. Which word in due time became flesh and dwelt among the Apostles, and they saw the glory thereof as of the onely begotten Son of the Father full of grace and truth, *John* 1. 14. whom *John* bears witnesse of to be the light of the world, who doth enlighten every one that comes into the world, *John* 1. To which light *Paul* was sent to turne the mindes of the Heathen, *Acts* 26. 17, 18. Which light is the condemnation of the world, who love darknesse rather then light because their deeds are evill, and he that hates it hath it, though he will not bring his deeds to it, by it to be proved, therefore his condemnation it is, *John* 3. 19, 20, 21. And there is a time light shines in darknesse and darknesse comprehends it not, *John* 1. 5. And this is the cause why many stumble at it and are offended in it.

And there is a time light shines out of darknesse and darknesse flees away, and then is witnessed the perfect day wherein the children of the day doe walke, *Isa.* 42. 16. *Mat.* 4. 16. *Eph.* 5. 8. Which light is the true tryer of spirits, and gives the discerning of spirits, and discovers the works of darknesse, and manifests the deeds of darknesse, and by it the secrets of the heart are seen and hidden things searched out, and by it all things are made manifest, and whatsoever makes manifest is light, *Heb.* 4. 12. *Ephes.* 5. 13. All which the naturall man knows not, and therefore cannot receive the things of God, but by this light is seen and judged, for by this light the spirituall man is able to discerne and judge the naturall man, but he himselfe is judged of no man, 1 *Cor.* 2. 14, 15. For this is the judge of the world, and by this the Prince of the ayre is judged wheresoever he rules, *John* 16. 11. And therefore at it rages, and stirres up his servants to persecute it, where it is made manifest, and so it is a stumbling stone and a rock of offence to the children of the world in whom the Prince of this world lodgeth, *Rom.* 9. 33. And of this word the Apostle *Paul* bears witnesse to be quick and powerfull and sharper then a two edged sword to the dividing asunder betwixt the marrow and the bones, *Heb.* 4. 12. to which word the Apostle directed the mindes of people within them from looking without for to finde it without, *Rom.* 10. And from this same word the Apostles spoke forth the Scripture, which word was their guide, and rule, and teacher all along from the beginning, by which both the Apostles, and Prophets, and the holy men was acted moved and carried forth in the power of it to declare that which by it they were taught, 1 *John* 1. 2 *Pet.* 1. 21. And this is the free grace of God which bringeth salvation and hath appeared to all men, *Tit.* 2. 11, 12. Which is their condemnation who doe despite unto it, *Heb.* 10. 29. But this was the Saints teacher, by which they were taught to deny all ungodlinesse and worldly lusts, and to live godlily, righteously, and soberly in this present evill world, and this is the anoynting, which teacheth all things freely, which

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Alfred Bull
July 7, 1919
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is truth and no lye, and leads into all truth, and he that knows this need no man to teach him, but is come the end of mans teaching, 1 John 2. 27. Unto which the Prophet was come, and therefore called freely. Come ye buy and eate without money & price, why spend you your money for that which is not bread, or your labour for that which profits not? Isa. 55. 1. 2. And from this the Apostles spoke freely, not coveting any mans silver or gold, but as they freely had received freely, they gave, Act. 20. 33. And whosoever speaks from this speaks freely, and its ministry leads to the end of teaching, and here let all flesh keep silence before the Lord, Zech. 2. 13.

And so all blindings, and greedy shepherds, from their mouths who cry peace peace to them that put into their mouths, but if not, they even prepare war against them, and such like the Prophets in the light saw, and by it testified against them, Micah 3. 5. And all that the Scripture bears testimony of, which was spoken from the light, but is not the light, nor the word, nor the life, nor the Judge, nor the Rule, nor the guide, nor the teacher of it self, for all this belongs to Christ, who is the director, or the counsellor and witness of the people, Heb. 2. 13. who is the light, John 8. 12. who is the word, John 1. 14. who is the life, John 14. 6. who blamed the Pharisies that thought in the Scriptures to find eternall life, but would not come unto him that they might have life, John 5. 39. 40. who is the answering, who is the guide and teacher, and the Rule, 1 John 2. 27. who when we are going to the right hand or to the left, says, this is the way walk in it, Isa. 30. 21. Of which the Scripture is a true Declaration spoken from this word of truth, of which light every one that is a partaker, which unto them is the free gift of God, to profit withall, which light in the conscience reproves for sin and iniquity, and manifests the deeds of the heart, and checks the creature when he swears, or lies, or doth unmeet, telling us that it should not do so, and calls for repentance and amendment of life, and leads into the fundamentall ground and followed, and so many as receives it receives power to become the Sons of God, John 1. 12. and 3. 19. 20. 21. For he that doth evill hates the light and will not bring his deeds to it by it to be proved and to him it is condemnation, but he that loves the light brings his deeds to the light, that it may manifest them, whether they be wrought in God, John 3. 21. a branch of this light you people and teachers of the world are ignorants and do not adore the Scripture without with your dark shades, the crowns the blinds, that is, as feeling for life where it is not to be found, but will not come to Christ the light that you might have life, but would cast him out of his throne, and exalteth Scripture above him, calling them the judge and the light, and the word, and the life, and the guide, and the guide, and thus you [illegible] Christ and words, give it unto the dead letter, which it has [illegible] of these things? And thus your leaders calls you [illegible] for their

their own ends, because of the Scripture they make an Idoll to get money by adding their own meanings, interpretations, and constructions upon them, which is all the conceivings and imaginations of their own hearts, by which they lead you in blindnesse, ever learning and never able to come to the knowledge of the truth in your hearts, but are looking without, doting without in the letter, acting and imitating out of the light for life, and so in darknesse doing your own works, which are not required at your hands, but are for condemnation by the light, and so in vaine are you worshipping a God whom ye know not, crying up his Ordinances, and crying up his Commands, and crying up the Scripture, exalting it in the place of Christ, and thus coming neere him with your lipps and your hearts far from him, still living in the corrupt sinfull nature, ignorant of the free grace of God which should lead you to repentance and amendment of life, *Ephes.* 2. 5, 8. And because we doe witnesse this mystery, which hath been hid from ages and generations, now made manifest in us, which is Christ within the hope of glory, *Col.* 1. 26, 27. who is the light of the world, who doth enlighten every one that cometh into the world, who is the true Shepheard, *John* 10. and the true teacher no more to be removed into a corner, *Isa.* 30. 20. who is the anoynting, who teacheth all things and is the end of mans teaching; therefore your ministry of the letter, who make a trade and a gaine of the letter, by idolizing it, and setting it up in the roome of Christ, by taking the Authority from Christ and applying it to the letter, that your mindes, who are taught by them, may the more be drawn without to look at it and Idolize it, expecting life and salvation by it, and no hope without it, that they may the longer make merchandize of you, and still uphold their trade, and gaine by it, doe now see that this our doctrine of Christ to be all in all, and that without him we can doe nothing, *John* 15. 5. but that by him we can doe all things without the help of Scripture or any thing else without, *Phil.* 4. 13. and that there is no other name under heaven by which we can be saved, but that he is able to save to the uttermost all that shall come unto God by him, *Heb.* 7. 25. And that he is the word, and the Scripture is not, and that he is the light, and the Scripture is not, and that he is the rule and guide, and teacher and judge, and the Scripture is not, but a declaration of him to be so, and that the Scripture all along witnesseth with our Doctrine to be one with it, and theirs to be another Doctrine, which the Scripture will not maintaine, but the Scripture is against, and is onely brought in for lucres sake to satisfie their own carnall ends, that they may bear rule by their means, as the false Prophets did before them, *Jer.* 5. 30, 31.

2 *Tim.* 3. 6, 7. *Isa.* 1. 12. *Mat.* 15. 9. *John* 4. 22.

1 *John* 2. 27.

And this light all along makes them manifest in all their colours and false covers, so that they cannot hide themselves from being Deceivers, and also this they doe know, that if every one come to know and finde a teacher within them, which doth teach them the will of God,

and

and doth enable them for to obey it, so that they need no man to teach them, then indeed they will no longer spend their monyes upon them for that which is not bread, nor their labour for that which profiteth not, and will be a prey unto them no longer; so not onely their craft and trade, and Idol, will faile them, but also their great gaine and riches will be taken from them, and all their honour and fame and dignity will come to nought; therefore they in their hot rage, and fiercenesse, and enmity of their spirits, doe set themselves to oppose this light wheresoever it is made manifest, and persecuting the publishers of this Doctrine, railing against them as deceivers, and seducers, and bringers in of false lights, and such as deny the Scripture, and would rob it of it Authority and give it to a light within them (which the Priests call a naturall light) and insufficient to lead to salvation without the help of Scripture and other outward helps, and so would set the Scripture above the light of Christ, saying among themselves, if we let go the Authority of Scripture then all is gone, (that is to say) take away out Idoll, then take away our maintenance, then down with out Ministry: So here is clear the foundation they stand upon, and this is the cause why they call the Scripture their foundation, and so all this Authority which they put upon the Scripture they take from Christ, who alone is the foundation of the faithfull, of whom the Scripture is a declaration, and so we doe own it by the same which gave it forth, which unto us doth open it and reveal it, and manifests them to be out of the life of it, and so by the life thereof are judged and condemned, as before is proved; And though they call it the word, yet in the same it doth witnesse against them, and witnesse Christ to be the word before the Scripture was written, *John* 1. And though they call the Scripture the light, yet in the same it doth witnesse against them, and witnesseth Christ to be the light before the Scripture was written, and is able to save to the uttermost all that shall come unto God by him, and they that climbe up any other way the same are thieves and robbers, *John* 10. 1. And therefore is not a naturall insufficient light, as they that know him not doe report of him, and therefore shew themselves to be as ignorant as the Pharises, who onely supposed him to be the Son of *Joseph*, yet wondred at his power, and the works that were donе by him, as these doe now wonder at the prosperity of this ministration of light, and to see how it prevailes upon the hearts of the people, so that they know not what to think of it, they are not able to encounter with it, but that they see it strikes so much at their Diana, and lyes so hard at their foundation, so that it makes their building totter, therefore the Rulers Priests and Pharises takes counsell together, saying one to another, *if we let this people alone, all men will goe after them, and they will draw away whole Nations*; therefore they take the same course as ever the false Prophets did, joyning together with the earthly powers to make war with the Lamb, persecuting, flocking, whipping, imprisoning and

Mat. 13. 54, 55, 56, 57.

and shamefully intreating his messengers, whom the Lamb sends forth to bear testimony of this light in peoples consciences (where we have a witnesse both in them that believe and in them that perish) and also striving all the wayes they can, by their evill incensing, lying, raylings, and false accusings and reporting to defame this light, and leaven your mindes against it (that if it were possible) to put it out, that still they might uphold their fathers kingdome of darknesse, and bear rule by their means over the blinde, carrying captive the mindes of people, but who is able to make war with the Lamb, or who shall withstand the day of his coming? *Saul, Saul, it is hard for thee to kick against the pricks*; And though they call the Scripture their Rule and guide, yet in this it witnesseth against them, to be in *Cains* way, and *Balaams* way, and in the gaine saying of *Core*, and so have not God, *Jude* 11. 2 *John* 9. but are found to be the generation who are borne after the flesh, persecuting them that are borne after the Spirit, *Gal.* 4. 29. And though they call the Scripture their Rule and guide, yet they receive not power from it to enable them to walk according to it, but are altogether erring from it, in any thing that crosseth self, but as many as receive the light receives power to follow it, and come out of the corrupt sinfull nature, which they live in who know not the light, *John* 1. 12. And here the light is above the Scripture; and though they say the Scripture is the Judge and tryer of spirits, yet in the same it witnesseth against them to be lyars, and bears witnesse of Christ to be the Judge and tryer and searcher of the heart and discerner of the thoughts, *Heb.* 4. 12. *Rom.* 2. 16. 1 *Pet.* 4. 5. and that whatsoever makes manifestation is light, *Eph.* 5. 13. therefore that which makes manifest false spirits is the light, and not the letter, which light manifested and discovered false spirits before the Scripture was written; and also though they say the Scripture is the Judge and tryer of spirits, yet by the Scripture they cannot discern he or Judge of spirits, else what makes all this difference in judgement amongst them who professe to try spirits by the Scripture, and professe it to be their Rule, and ground their judgements upon it; yea are so confused in the same, and never a one knowes which is the truth, when as the way is but one; so that it follows that they have nothing but the Scripture without, are still without in darknesse and confusion, as all those appear to be who call the Scripture their Rule, and guide, and Judge, and tryer of spirits, and yet know not the truth, but are jangling and wrangling, and arguing, and disputing, and contending about the Scriptures, every one with a several judgement upon it, surely this distraction is not in the Scripture, for it was spoken from one and all agrees in one; therefore you that so professe the Scripture, see if you can finde it out by the Scripture, and see where your rule is, but they that are in the light have fellowship one with another, 1 *John* 1. 7. and are of one heart and one soule, *Acts* 4. 32. and all agree in one, and are Epistles wrote one in anothers heart, 2 *Cor.* 3. 2. and by the light they

they try and discerne false spirits, and in it are able to judge them, and open the Scriptures without wresting adding or diminishing, and by it doe know they are of God, because they love one another with the same love with which Christ loved them, 1 *John* 4. it is not such love which is to day and to morrow croslie the will and it is turned into wrath and anger, nay that love stands in the corrupt will, but this love stands in the bond of peace which doth indure; and here againe the light is above the Scripture, and though they say the light must be received from the Scripture, yet in this the Scripture doth witnesse against them, and bears witnesse of Christ to be the light of the world, *and doth enlighten every one that cometh into the world*; and they that could never read letter of the book have this light, which is sufficient to reach them and lead them into all truth after they come to the knowledge of it, and from this light the Scripture was spoken, 2 *Pet.* 1. 21. and without this light none can read the Scripture with understanding, and here the light is before the Scripture, and out of it all the children of darknesse are shut with their dusie mindes and vaine contending spirits; and though they say they must receive life and salvation from the Scripture, yet in this the Scripture witnesseth against them, and testifies of Christ to be the alone fountaine of life and salvation, *and that there is no other name under heaven by which we can be saved*, *Psal.* 30. 9 and 144. 10. And that the Pharisees had the Scripture yet had not the light neither could see that he was the Christ though the Scripture bare testimony of him, or either would come unto him for life and salvation, but trusted in the Scripture thinking there to find eternall life and therein found it not. *Joh.* 5. 39, 40. As all you are now who are seeking the living among the dead, and here againe the light is above the Scripture, which light is within us the hope of glory. *Coll* 1. 26, 27 and those that cannot witnesse this are in the reprobation, though they have the Scripture without, 1 *Cor.* 13. 5. and from it we receive life and salvation, and from no other, and this alone is our guide, teacher, Judge, and Law giver, if we never see letter, *Luke* 1. 79. *John* 6. 45. *Isa.* 33. and this alone is the ground and foundation of our faith and hope, by which we are made able to cry Abba Father, 1 *Cor.* 3. 11. *Rom.* 8. 15. And here it is not self that judgeth or condemns, but Christ that liveth in us, *Gal.* 2. 20. and it is not selfe that justifies us, but Christ that liveth in us; and here Christ is exalted into his throne, and the Scripture owned in its place, without contempt or undervaluing. And they found the Ministers of Antichrist, who would cast Christ out of his throne, and take the Scripture out of its place to exalt above him, applying to it that Authority which alone belongs unto him for their own by secret selfe ends, so that in that they apply such Authority to the Scripture, they in the same rob Christ of it, and undervalues him, as the Pharisies did, who thought in the Scriptures to finde eternal life, but would not come to Christ that they might have life, in whose steps ye and your teachers are now found professing Christ in words, but in life

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denying him, and therefore must be judged and condemned by him, as they was. And if you Prieſts doe alledge there is a falſe light, as well as a true light, I Anſwer, that is it in you which blinds your minds ſo that you cannot receive this Goſpel, but from you it is hid, 2 Cor. 4. 3, 4. And therefore you bring another Goſpel, calling the foure Books *Matthew Marke Luke* and *John*, the Goſpel: in which theſe foure Books will witnes againſt you, and beare witneſſe of Chriſt to be the Goſpel which is the power of God unto ſalvation: who is the Lambe of God ſlaine from the foundation of the world who came to take away the ſins of the world; and bleſſed are they that are not offended in him, *John* 1. 26. *and* verſ 13. *Luke* 7. 23 and alſo that is a falſe light in you which leades you into the forme or reſemblance or outward ſhew of holineſſe but denies the life and power, 2 *Timo.* 3. 5. and to profeſs the Scripture no be your Rule but in life and practice deny it, and to be ſhort leades into a profeſſion without poſſeſſion but that which leades into the life and power is no falſe light for it leades into the poſſeſſion before the profeſſion, and ſo the profeſſion is from the poſſeſſion, but your profeſſion is from anothers poſſeſſion, and ſo boaſts in anothers line by which you beguile both your ſelves and others, and therefore in that you goe about to arme your ſelves with the Scripture, to oppoſe the light by exalting it above the light, thinking thereby to debaſe the light and ſo to keepe peoples minds from the light that they may ſtill remaine in darkneſſe and blindneſſe under you. You doe but in the ſame bring a weapon to cut off your own heads, and raiſe a war to deſtroy your ſelves, and increaſe more light to the people that you may your ſelves odious, and to be the blind guides of the Nations, who are to be denyed and turned away from us, deceivers to be held as accurſed who bring another Doctrine in oppoſition to the true Doctrine which is held forth in the Scripture, for the Scripture and the light agrees in one, from both which you are ſhut with jangling contentious ſpirits by which you would wreſt the Scripture out of its place, to claſh againſt its Originall; thereby to uphold your father Antichriſts Kingdome, and therein doe the more manifeſt your ſelves to be the miniſters of Antichriſt, who under profeſſion of the true Chriſt doe oppoſe him and make war with him, 2 *Cor.* 11. 13, 14, 15. but your weapons are weak, as is dayly made manifeſt.

2 *John* 9. 10.

James Parnell.

FINIS.